

# Olive Trees



WILL  
GIVE POWER UNTO  
THOSE WHO WITNESSES -  
THESE ARE THE TWO  
OLIVE TREES ETC  
REV. 11 '34.

R. M. SOMMERVILLE  
EDITOR & PROPRIETOR  
NEW YORK.

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No.	March, 1899.		3.

WILLIAM R. JENKINS,  
Publisher, Bookseller, Stationer and Printer,  
Publisher and Importer of FRENCH BOOKS.  
851 & 853 SIXTH AVENUE,  
N. W. Cor. of 48th Street, NEW YORK.

CARD ENGRAVING, STAMPING, WEDDING INVITATIONS,  
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Established 1860

THE J. W. PRATT CO.

Printers and . . . .  
Manufacturing Stationers

88 and 90 GOLD STREET

NEW YORK

## THE HERALD OF MISSION NEWS

Will appear in future in an enlarged form, under the name of

# OLIVE TREES.

A Monthly Journal devoted to Missionary Work in the  
Reformed Presbyterian Church, U. S. A.

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# OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

MARCH, 1899.

3.

## QUESTIONS OF THE HOUR.

### THE CHURCH'S POWER.

*Rev. J. M. Foster, Boston, Mass.*

While Christ was in the Mount of Transfiguration a father brought his son, who was possessed with a devil, to His disciples whom He had left below, and they tried to cast him out, but could not. The disappointment of the father was not so great as the humiliation of the disciples. And when the Master had come down and performed the miracle and dismissed the assembly, the disciples asked Him why they had failed. His answer was, they had lost their faith. Their surprise at the explanation was greater than their chagrin at their defeat.

I. *The Church Has Been Endued with Power from Above.* It is a mistake to suppose that the real power of Pentecost was local and temporary. The miracle-working power ceased with the Apostles. But this was only to confirm the divinity of their message, and is of the same value to us as to them. But the real sources of power abide.

1 The gospel of salvation by the death and resurrection of the Son of God. Paul could stand before Rome, which stood at the climax of law and statesmanship, of language and culture, of art and amusement, of wealth and luxury, and say: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to all that believe." It is God's enterprise. He

only knows what is necessary to satisfy the breach of His law and vindicate His moral government. He only can bear the load of infinite guilt. He alone can open the gates of heaven which sin had closed, and close the gates of hell which sin had opened. Only the blood of God's Son can cleanse the polluted sinner. Only the life of God can restore the soul dead in sin. The gospel has the same power now that it had when Paul said: "I am determined to know nothing among you save Jesus Christ and Him crucified." Peter's words are true in Boston to-day, as then in Jerusalem: "Neither is there salvation in any other, for there is no other name under heaven given among men, whereby we *must* be saved." But the Scriptures of the Old and New Testaments are a revelation of the history, nature, ground and purpose of redemption by the death of the Son of God. "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me."

Rev. Calvin B. Hulbert, D. D., in the *Bibliotheca Sacra* for January, 1899, has an article on "The Nature of the Divine Indwelling," in which he contends that as the Spirit and the word are said to dwell in the believer, as he is regenerated by the Spirit and by the word, as he is sanctified by the Spirit and by the word, and as our Lord said, "The words that I speak unto you they are Spirit and they are life," it therefore follows that the Holy Spirit



dwells in the word. The tabernacle in the wilderness and the temple in Jerusalem were the symbols of the divine presence. The human nature of our Lord was the true tabernacle. And now the Bible is the symbol of His presence. Rev. 11:19. The Bible is the live wire, charged with the Holy Ghost, connected with Christ's cross, the dynamo. It is the sharp sword, quick and powerful. It is the hammer to break and the fire to melt. It is the good seed. The more truth the believer's mind has apprehended, his will assented to and his heart appropriated, the more he is indwelt by the Spirit. "Let the word of Christ dwell in you richly." "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord."

2. The Holy Ghost dwells in the Church as the regenerating and sanctifying life of God. Christ, the Son, came in the fullness of time, finished His work and returned to the Father. And He will remain in our Father's house, a Priest-King upon the throne, until the last day. On the Day of Pentecost the Holy Ghost came. He has remained in the Church to this day, and will abide there until the end of time. We live and move and have our being in the element of the air. The atmosphere presses upon each one at the rate of fourteen pounds to the square inch. Believers live and move and have their being in the Holy Ghost, the breath of God. He presses upon every soul in the Lord. As the air must be inhaled and every cell of the lungs filled to be healthy, so the Holy Ghost must be received and every believer filled with the Spirit, in order to the Church having the power of God the Spirit.

3. The living and reigning Christ is personally present. "Lo, I am with you al-

ways." Napoleon's presence on the field of battle awakened an enthusiasm in his soldiers before which no army in Europe could stand. The presence of Christ, the "Leader and Commander of the people," awakens an invincible courage in the soldiers of the cross, and they go forth conquering and to conquer. Some astronomers say the sun is growing hotter, and will soon be consumed. Others say it is growing colder. I do not know how this is. Neither do I care, because Christ will see that it serves His purpose until His Church is perfect. But I do know that the Sun of righteousness has arisen, and that He will shine more and more until the perfect day. "His name forever shall endure, last like the sun it shall; men shall be blessed in Him and blessed all nations shall Him call." Christ is King. He has on His head many crowns. He is casting out all that resist His will. "I am He that liveth and was dead, and behold I am alive again forever more, and have the keys of hell and of death." These are the sources of the Church's power: The gospel of God, accompanied by the ever-present Spirit of God, who has been sent by the exiled Christ, who also Himself makes His abode with His people.

Niagara Falls has a water-power of 2,000,000 horses. It has worn a trough in the rock below so deep that no sounding line has reached the bottom, and after a cycloidal sweep into the earth it reappears miles below in the whirlpool, in which neither man nor beast can live. An engineer has harnessed a part of this power. He sunk a shaft above, 150 feet deep, and dug a tunnel from the bottom into the river below, falling at an angle of 45 degrees. At the bottom of the shaft he placed a water wheel and then turned the current in. This wheel takes 25,000 horse-power, which is used in Buffalo, twenty miles away. Eight more shafts are to be sunk.

And when they have eighty such shafts all Niagara's water power will be used.

The condition of using the power of the Holy Ghost is distinctly stated in the word.

II. *The condition of exercising this power is a living faith in the crucified and exalted Christ.*

When Christ sent forth His disciples two and two, they cast out devils, because they had such a lively faith in the Deity of their Master, and as long as this faith lived in them they retained the power. The Apostles had power in converting sinners to God because of the vitality of their faith in the sufferings and glory of the Son of God. And the power is in the Church to-day and just as available, provided the condition be observed.

I have read a little book by Dr. Dickenson, entitled "The Indwelling God," in three chapters, "Of Power, of Character and of Activity." He illustrates in this way. The power of electricity has been here from the beginning of the world. But it is only of late years that man has discovered the method of using it in sending messages over land and under sea, in lighting houses and cities, moving and heating street cars, and speaking by telephone, so that your voice is recognized hundreds of miles away. As God gave Bez eliel wisdom and understanding to devise all manner of cunning work, in gold and silver and brass, for the building of the tabernacle and the ark of the covenant, so He gave Edison a gift for discovering the laws of electricity and applying them to practical purposes. And alone in his laboratory he performed 1,800 experiments before he produced the incandescent light, and six or seven thousand experiments before he discovered the proper combination for his blast furnace. And now in that New Jersey town of Edisonville he stands amid his works listening to the snorts and puffs of the steam shovels

as they dig through the hills, seeing the magnet gather the iron from the dust by the car load, and rejoices in the power he has learned to use. The power of the gospel of Jesus Christ is in the Church. The condition of using it is the faith of His people. "According to your faith be it unto you."

The disciples might have cast the devil out had they kept their faith. The children of Israel might have cast out all the heathen nations of Canaan had they believed God and obeyed His command. The Church to-day might cast out the demon of the rum and opium traffic, of gambling, prize fights and adultery, of Sabbath breaking, race wars and labor troubles, if she had faith. The faith that removed the Allegheny Mountains and the Alps by tunneling them can remove Mohammedanism, heathenism, Romanism, Jesuitry and the secret lodge by the Spirit through the truth. "Why could not we cast him out?" "Because of your unbelief." The truth held by faith has an expulsive power. After Ananias and Sapphira had been slain by the Holy Ghost, "of the rest durst no man join himself to them." Acts 5:13.

1. Faith has an energizing effect upon the possessor of it. Edison had absolute confidence that he could discover and use the laws of electricity. And that faith moved him to toil on in seclusion until his efforts were crowned with success. Perry, the explorer, is spending the winter on an island beyond the northern coast of Greenland. In a few weeks he will make a final move to find the North Pole. He has been preparing for this last effort for years. He has spent thousands of dollars and given his entire strength and time to the expedition. His faith in the enterprise made his heart fixed, filled his mind with courage and nerved his body. The faith of the Christian who believes in the Son of God, who humbled Himself and became obe-

dient unto death and who arose and ascended to glory, quickens every power of soul and body and possesses him with the power of God. A man may get faith and be saved. But when faith gets possession of him he works because he cannot help it. "We cannot but speak the things which we have seen and heard."

2. Faith has an energizing effect upon those who witness it. Keeley, the inventor, recently died. His invention was left incomplete. He spent his life in his laboratory, working alone. At times he gave a public lecture, to a selected audience, exhibiting some of the results of his experiments and explaining the principles upon which he worked. These "talks" were so convincing that many rich people believed in him and gave him large sums of money to sustain him in carrying on his experiments. His invention may never be completed. But his faith led others to believe and help. The faith of God's people has just such an effect upon a sinful world. "This is the victory that overcometh the world, even your faith." Archdeacon Hare, in his lectures before the Cambridge students, entitled "The Victory of Faith," has one of the grandest passages in the English language, citing examples of faith in the Church's history.

III. *God's people are in danger of having their faith atrophied by the subtle and unconscious influence of the world.*

In China wooden houses and wooden furniture are eaten by insects that work beneath the surface. Nothing seems wrong outside, but they are eating the heart and substance out of every part. And this work goes on unknown to any one, until one day the whole thing collapses and disappears in a cloud of dust. The disciples had faith when the Master sent them out, and they cast out devils. But the influence of scribes and Pharisees and doubters did its deadly work while they were

unconscious of it. Besides, performing these miracles so often, they gradually and unwittingly forgot that Christ was the only source of this power, and came to imagine that the power was in themselves. And then their power collapsed in the humiliating defeat at the foot of the mount. When Samson was shorn of his locks he wist not that the Lord had departed from him. But when he shook himself he discovered that his power was gone. Believers may lose their power.

1. By formalism that comes from constant repetition. The reason why God so often strips His people of all earthly goods and treasures is to fit them for the blessedness of a pauperized spirit. Blessed are the poor in spirit. They are led to the cross daily and the fountain of tears opened, that they may receive God's comfort. Blessed are they that mourn. They are broken and crushed and ground to powder, and melted in the furnace that their souls may flow through the channel of redeeming love into the mold of Christ's death and resurrection. Blessed are the meek. They have longings and yearnings after God that they may be filled. Blessed are those that hunger and thirst after righteousness. They see God's mercy in the cross and are changed into that image. Blessed are the merciful. They see God's holiness and become holy. Blessed are the pure in heart. They see God's peace and take on that likeness. Blessed are the peacemakers. But the world hated God in Christ, and it hates His children. Blessed are ye when reviled and persecuted for my sake. "The Manifesto of the King," by J. Oswald Dykes, D. D., is a searching exposition of the inward sources of believing life.

2. By contact with a cold world. Perry and his men must exercise vigorously to keep from freezing in the far north. A freezing man is unconscious of his danger



and falls asleep. The disciples did not know that the unbelieving Jews about them had frozen up their faith. Skepticism to-day is so aggressive that a believer needs to read his Bible daily and enter his closet morning and evening to pray, and seek the fellowship of God's people in the weekly prayer meeting, and seek the face of God in the sanctuary every Sabbath day, and habitually regard his daily work as the service of his divine Master, to counteract it. There are so few who believe the Covenanter testimony respecting the crown rights and royal prerogatives of the Lord Jesus Christ and so many that reject His royal claims, that many who seemed once to have the faith of the Covenanters have fallen out of our ranks, and all find it necessary to hold fast that which we have. "I will give power unto my two witnesses and they shall prophesy." "And they overcame by the blood of the Lamb and by the word of their testimony."

IV. *The faith that removes mountains is maintained by communion with God and stern self-discipline.*

1. There must be constant fellowship with God. You have seen harvest hands coming from the field to the spring of living water. How they drink! How they return again and again to drink! "If any man thirst, let him come unto Me and drink." "And the water that I shall give him shall be in him a fountain of living water springing up unto everlasting life." Nathaniel under the fig-tree praying, as he read of Jacob's ladder at Bethel, became an Israelite indeed, in whom there was no guile. And his faith prepared him for the future revelation of Christ. "Hereafter thou shalt see heaven opened and the angels of God ascending and descending upon the son of man." Moses in the mount with God became the possessor of the glory of God, and the skin of his face shone.

"We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." Mary chose the good part which should not be taken away, because she sat at Jesus' feet and learned of Him. Jesus spent the night in prayer before choosing His disciples, whom He called. Martin Luther spent the night in prayer before going to the Diet at Worms. "The effectual, fervent prayer of a righteous man availeth much."

2. There must be stern self-discipline. Pugilists go into training months before the day of contest. They deny themselves all social pleasure. Their sleep, their food, their drink, their exercises, are all measured. Everything must tend to make them their best on the day of trial. They do this for a purse of money and a belt. God's people deny themselves. They lay aside every weight and the sin that so easily besets them. They exercise vigorously. They engage their whole soul and strength and mind. "And every man that striveth for the mastery is temperate in all things. Now, they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air. But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

A poor stone-cutter in the north of Scotland lived in the secret place of the Most High. One day he saw the laird riding by in his carriage toward his castle. He felt moved in his heart to speak to him. And approaching his carriage, he lifted his turban and said: "My laird, may I speak to you? You are living without Christ. You are a lost sinner. You are going to hell. My laird, you ought to repent and believe on the Lord Jesus Christ." The laird thanked him and rode home. But he did

not forget. Shortly after the laird fell sick unto death. They asked him if he wished the parish minister. He said: "No. Call the stone-cutter. I have hunted and fished with the parish minister for years, and he never spoke to me about my soul. But the stone-cutter led me to Christ. Tell him to come and pray with me." The man that lives with God has power.

The London Bridge over the Thames was a wonder of its day. It embodies certain principles of architecture that had never before been used. Engineers from Europe and America went to see the bridge. But there was an iron girder in the bridge that ought not to have been in it. It looked well without, but it was rotten at heart. Its weakness did not at first appear. But one night a storm swept down the Thames and caught that bridge and tried every part until it found that bad girder and rent it in twain, and the bridge and the train of passengers upon it fell and disappeared in the waves at midnight. Every believer is an engineer. His character is a bridge. The work will be tested. Every man's work shall be tried of what sort it is. The rotten girder may not be noticed at first. But it will be detected by and by. The house that stands must be built upon the Rock, of the gold and silver and precious stones of divine truth, after the pattern shown to us in the mount, and cemented with the love of Christ and filled with the Spirit of Christ. This is the living temple in which Christ dwells and from which Satan is cast out.

V. *The test of the genuineness of faith comes after the vision is past.* When our Lord and the three disciples came down from the mount of glory He cast out the devil. After the angel came to Him in Gethsemane and strengthened Him, He went to Pilate's judgment seat, to Golgotha, to death. After the shepherds, who kept their sheep by night, had seen the

angels who announced the birth of Christ, and the vision had departed, "they said one to another, Let us arise and go to Bethlehem and see this thing which is come to pass, which the Lord hath made known to us." After believers have been with the Lord in the mount of holy communion, they must go down and meet the stern duties of real, practical life. At Bethel, after Jacob had offered sacrifice, God appeared in a vision and said: "Fear not to go down into Egypt, for I will go with thee and bring thee up again out of Egypt, and Joseph thy son shall put his hand upon thine eyes." After Moses had spent forty days in the mount with God, he came down to find the people worshipping a golden calf and himself compelled to purge out idolatry by the severest measures. This is the trial of faith.

VI. *True faith fits for the service to which God calls us.* The believing farmer has power to raise wheat and corn and flax and cotton and sheep and cattle, to feed and clothe God's people. He is God's steward. The believing carpenter builds good, safe, durable houses for God's children to dwell in. "Is not this the carpenter's son?" The believing merchant buys what one man wants to sell and sells to another the articles that he needs at reasonable prices. And so he helps God's children. The ship-master carries from this country what we do not need, but our foreign neighbors do, and he brings back what they do not need and we want. So he helps God's people on both sides of the sea. "I will hear the heavens; and the heavens shall hear the earth, and the earth shall hear the corn and the wine and the oil, and they shall hear Jezreel." God's people are workers together with God. This outward service is the vestibule through which we enter the inner sanctuary of spiritual service. "True because impossible," said Festulian of Christ's sayings. Practical because impossible, says faith that removes mountains.



## NEWS OF THE CHURCHES.

## ABROAD.

LATAKIA, SYRIA.—Miss Maggie B. Edgar, writing January 27th, says:

“Your letter of December 29 came in last Saturday’s mail, and on Monday following, OLIVE TREES for January. That afternoon, before school closed, I gathered my teachers and boys together and told them Mr. Miller’s story, and handed round the magazine that they might see the picture of an honest and honorable man. I wish you could have seen the interest and the expression on the faces. Some looked incredulous, for that a man should pay thousands of dollars that he could never be obliged to pay, in order to clear off a debt, was what they could not believe. Others showed their admiration and approbation and sympathy very plainly. It was a matter of great surprise to them, especially to the teachers, that a man who needed money and was trying to pay his debts, should give so much work as Mr. Miller does, as Treasurer of the Board, for nothing. After school the teachers gathered round to see his picture again, and one said to me: ‘And he really never took any salary for his work as treasurer, even after he failed!’ When I went to the kitchen to look after supper, I found the boys telling the cook the story. I hope they will not forget it, and that it may be helpful to them. I wish Mr. Miller could know how much we sympathize with him in his pleasure and relief at the lifting of what must have been a great burden to him and his family. . . .

“The school work goes on as usual. The general health of the pupils is better than it was through the autumn. We have some very pleasant Sabbath evenings this winter. Last year the boys had a prayer meeting Sabbath evening, but it seemed to

me that it was not as profitable as it ought to be, or else I did not succeed in guiding it aright; so we made a change, and have been studying the Shorter Catechism, taking one or two questions each evening, and the older boys especially have showed a great interest. We have much Bible reading in proof of the statements, and they all enjoy looking up texts. We also review the sermon of the morning together, and sometimes get nearly all of it over again from one and another. . . .

“There are not only few missionaries here this year, but we are short of workers who are well educated and have teaching ability. . . .”

It will be good news to the laborers in this field to know that Rev. Jas. S. Stewart, now on furlough, is making arrangements to return to Syria with his family in May.

SUADIA, SYRIA.—Writing on the 16th of January, Miss Meta Cunningham says:

There is nothing of special importance to relate. Every one here is in good health at present, and the work going on as usual. We have had abundant rain and every prospect now of a good harvest. There were many deaths from influenza, but only amongst the old and the very young. Our old gate-keeper passed away on December the 8th. He had been in the employment of the Mission for a long time, both in Latakia and Mersina, and was a nice, quiet old man. He had a very peaceful and happy death and suffered very little. He was liberal according to his means. One of the last things he said to me was, “Do not forget to put a majedie for me to the collection for the Mission in China.” He wished to be buried in Kessab beside his son, so we had him taken there and buried on Monday. I could not help

contrasting his peaceful, happy death with that of one of our neighbors who died on the previous Friday. She had been expecting a son, and when a daughter came she was so bitterly disappointed that she never got over it. This was her eleventh daughter, although she had only six living. When it was known that a girl had come all of them screamed and wept, beat their breasts, cursed, wailed and lamented in a dreadful way. It was a terrible sight, and I pray that I may never see the like again. The mother never rallied. She died, as far as I could see, as she had lived. Poor things! they had no idea when they carried on so that it would kill her. How much we have to be thankful for, and yet we take our blessing as an ordinary thing, never realizing the greatness of it.

Both our schools continue to be well attended; in fact, better than they have ever been since I came to Suadia. Among the pupils in the girls' school there is one who had chorea, last year. When her people first noticed it, they thought she was possessed with a devil, and they took her to a fellah sheik, who beat her and burned her in various places to exorcise the demon, but all to no purpose, and her people took her to various holy places over the country. She is only twelve years old, and is a bright, intelligent child. Her mother brought her to me, and I told her to give her some medicine and not to torture the poor child any more. She is nearly well, and the mother has vowed that she will let her come every day until she can read her Bible well. So that sickness was the means by which this poor child was allowed to learn to read the Word of God. I trust that she will not only learn to read the Word, but believe it and receive it into her heart and be converted and healed.

CYPRUS.—Rev. H. Easson, writing on the 10th of January, says: "Last week we had prayer meeting in the chapel every

night. On Thursday I left the meetings in charge of Dr. Moore, and went with Demetrios to Limassol. I had sent word to Mr. Vamvois that we were coming, and asked him to find a room where we could hold meetings on Thursday and Friday evenings, and to announce that I would preach the first night and give an illustrated lecture on the life of Christ on Friday, which was the Greek Christmas. He had some difficulty in securing a room, but at last he hired a large club or coffee room for 15s. a night, paying the rent himself and giving me besides £1 10s. for the mission, which I have booked on the 'building fund.' It was providential that he did not find a room in a private house, for we had a pouring rain and no one would have been present; no matter how bad the weather is, people will go to the coffee house, or you might call it a saloon, as they sell other drinks as well as coffee. On Thursday, at the time appointed for the meeting, there were between thirty five and forty persons present. I preached from Matt. 6:10: 'Thy will be done on earth as it is in heaven.' All were very attentive and seemed pleased; at least no objection was made. On Friday night it was raining still harder, and so I had only twenty-five hearers, but these listened for about an hour. At the close many expressed their thanks and asked me to come again. I am sorry to say that those who were the most outspoken in their profession of faith in the truth when I was there before keep themselves in the background this time. Mr. Vamvois tells me that the bishops and priests have been after them, and their friends have threatened them; and so, although in secret they tell him that our position is right and the truth is with us, they do not think it wise for two or three to break away by themselves, but that they are working in the church and trying to spread the truth, and hope that

after a while more may believe as they do, and then they may come out altogether. Mr. Vamvois asked them how they were going to explain to the Saviour their conduct, in bowing down before the pictures of the saints, and kissing them, etc. One of them replied that he did not really kiss the pictures, but only made believe, so the people would let him alone. These men need the prayers of the Church. Pray that God may fill them with His Spirit and thus remove from them the fear of man.

"I had a letter to-day from a Greek in Kerynia. He said that he was a Protestant in faith, and did not go near the Greek Church; and that there were three others with him who were also convinced and believed the truth, but in October last the bishop and priest wrote many things against them in the papers, etc. The ladies at the hospital had given them a room, where they met every Sabbath, but now the other three had yielded to the fear of man, and although they claim that they have not changed in their beliefs, they do not come to have prayers and study the Bible as before, and they were sometimes going to the Greek Church. He said he was trying to get others to read the Bible. At the same time he sent an order for two New Testaments and two Bibles, and wished to know if I could supply him with any he might be able to sell, etc. I wrote him a long letter of encouragement, and sent salutations to the others, and selected a few passages from the Word which I thought appropriate to their case. Fear of reproach seems to be the largest enemy of the truth at present in all parts of the field."

On Jan. 24, Mr. Easson wrote: "Last Sabbath we had 81 at the Armenian preaching service, 109 at the Sabbath school, 41 of them Greek; 20 at the English service; and 43 at the Greek preaching.

"The translation of the Shorter Cate-

chism is completed. Mr. Demetrios has his table in my study, and any word he does not understand I explain it to him. In this way we went over it twice, and now he is writing the final copy.

"As there are some inquirers, we will have a few copies written off till some one furnishes us with the funds to publish it."

In response to the request of Dr. Moore for a printing press, Rev. S. G. Shaw, Ph. D., of Cambridge, Mass., wrote at once that he would gladly give him an "Excelsior," made by Kelsey & Co., Meriden, Conn. The generous offer has been accepted, and the press, with necessary fonts of English and Greek type, will be forwarded to Cyprus.

At the request of Treasurer Walter T. Miller, we also acknowledge fifty dollars towards the missionary building in Larnaca, from Mr. J. W. Rose, who, in forwarding his generous offering, recalls that Mr. Easson was present and took part in his ordination to the deaconate in Almonte Congregation, Canada.

CHINA.—A letter from Rev. A. I. Robb, written Jan. 14, contains a few sentences in reference to the purchase of the mission lot that will be read with interest:

I left Hong Kong on the 5th of January, carrying over five hundred dollars in silver, prepared to stay at Tack Hing until the whole matter of land was finally settled. As Mr. McBurney could not get away at that time, we invited Mr. C. A. Nelson, a minister under the American Board and one of the ablest men on the field, to accompany me. We had a double reason for this. The first was that in these waters, where piracy is so bad, and in Tack Hing, where so many robberies have occurred, we thought one man, even though a foreigner, ought not to go alone with so much silver, unless it was necessary. The second reason was that we wanted him to see the field and let us have his judgment on the



wisdom of our choice. We left Canton on Friday by the river steamer and arrived at Tack Hing Saturday morning. I had some photographs of the magistrate which I wished to give him, and we sent our cards to the "yamun" soon after arriving. He sent back a request that we call at noon. In the meantime our helper had announced a complete new plan. It appeared that the people had lost their deeds for the land, and consequently could not turn them over to us. Instead of this, it was now proposed to have the village elders and one of the local "gentry" sign the deeds as witnesses, which they said would be all right. It was also suggested that we request the magistrate to send a man to inspect the land we had purchased, according to custom. At noon we called at the yamun and were graciously received, and cakes and tea served us, as is customary. We inquired about the deed, and he assured us that the witness of the elders and one of the literati would be all right. We then said we would like to have him order a man to inspect the land, and to our astonishment he said he would go himself, and at once began to get ready for the trip. In a few moments he announced his readiness, and we started to the street on foot, supposing that of course he would call his official chair. What was our surprise to learn that he intended to walk with us. Then it occurred to us that we should have called chairs ourselves, but when it was proposed he negatived it. So we walked about a mile, mostly through the streets of the city, some soldiers (?) going first, then Mr. Nelson and I, then the official and attendants and our helper. The magistrate's little boy and girl also came along. You can imagine that by the time we had walked through the city we had a considerable following. On arriving at the place the magistrate walked all over the lot, and saw personally to the boundary marks. Then he entered his chair,

which had followed him, and after we had thanked him as best we could, returned to his yamun, while we went to the chapel rather dazed at the magistrate's action, for, be it known to you, that the sun would not yet have gone down till every man, woman and child in the city would know the magistrate had walked with us through the city, and would know it was a special mark of favor to us.

That evening we arranged that on Monday we would all go to the yamun and sign the deed there, but the official said he would come to the chapel. So on Monday morning the village elders came to the chapel and we saw them sign the deed as witnesses. Then about 1 o'clock the magistrate and one of the gentry came. They examined the deed and the man signed it. Then the money was counted out in the presence of the official, and the matter was finished. That evening at 5 o'clock we feasted with the magistrate, according to previous invitation, and I left the deed with him to be recorded and stamped. This is often a troublesome process, as the officials will hesitate long before doing what, as a rule, they do not wish to do, *i. e.*, sign land over to a foreigner. Our deed was sent to the chapel the next afternoon at 3 o'clock, stamped. The regular fee for registry is  $4\frac{1}{2}$  per cent. on cost price, which would have been about 38 taels in this case, but he reduced it to 27, and very politely said we need not pay his personal share of that amount, about 15 taels. I brought the deed to the Consulate the next day to be registered there, and came on home.

Mr. Nelson expressed himself as greatly pleased with the place, the friendliness of the magistrate and people, and the location of our plot. The only thing on which he was silent was our chapel, and I fancy he thought it hardly equal to the demands of the situation. He said it was equal to its

use for preaching to the heathen, but not very good for a church home. You will doubtless remember that we spent about \$35 gold in repairs, most of which can be removed if we find another house. That will be for the future to care for.

BELFAST, IRELAND.—On Tuesday evening, January 24, Mr. McCarrol was ordained by the Eastern Presbytery of the Irish Synod and appointed to the pastorate of the congregation in Geelong, Australia. A number of the ministers of other presbyteries were present and took part in the services. The ordination was conducted in College Street South Church, Belfast, of which Mr. McCarrol's uncle, the Rev. Wm. McCarrol, was pastor prior to the ministry there of the late Dr. Chancellor. A well-filled house and an attentive audience attested the interest taken in the occasion. Devotional exercises were conducted by Rev. Dr. Benaugh. Rev. J. T. Potts, B. A., Rathfriland, preached the sermon from Jude, verse 3. An exposition and defense of Presbyterianism was given by the Moderator of Synod, Rev. J. A. S. Stewart. Rev. A. Holmes, who returned in the summer from a fifteen months' period of service in Geelong, gave "the narrative." The Moderator of the Eastern Presbytery, Rev. Prof. Dick, M. A., put the queries and led in the ordination prayer. The newly ordained minister was addressed by Rev. S. Ferguson, B. A., the Convener of the Colonial Mission; and Dr. Lynd gave a brief address to the assembled congregation. The interesting services were concluded by Rev. S. G. Kennedy, LL. B., the pastor of College Street South Congregation, Belfast.

Mr. McCarrol has been preaching in a number of the churches in Ireland, and with much acceptance. He leaves Ireland on the 7th February. His route will be from London through France to Marseilles, where he will take the Orient Line Steamship Omrah for Melbourne. Prior to that,

however, there is to be an interesting event quietly celebrated—the marriage of Mr. McCarrol to Miss Mary J. George, daughter of Rev. H. H. George, D. D. Miss George arrived safely in Belfast on Saturday, January 28, and is meanwhile the guest of Mrs. Martin, Ardkeen, Belfast. Mrs. Martin and the gracious hospitality of her home are known to a good many ministers and members of the Church on that side of the Atlantic. Com.

*Married, on February 7, by special license, at Ardkeen, Marlborough Park, Belfast (Mrs. Martin's), by Rev. John Lynd, D. D., and Rev. A. M. Thompson, Rev. Walter McCarrol, Missionary to Australia, of the R. P. Church, Ireland, and Miss Mary J. George, daughter of Rev. H. H. George, D. D., Beaver Falls, Pa.*

#### AT HOME.

BEAVER FALLS, PA.—The Pittsburg Presbytery held a special meeting at College Hill on February 1 to attend to the ordination and installation of Mr. Renwick Harper Martin as pastor of that congregation. The candidate gave a sermon from Matt. 16:16, "Thou art the Christ, the Son of the Living God." The speaker said this confession comprised Christ's Messiahship, His divinity and His incarnation. It was a firm and triumphant faith produced in the heart of the confessor by the Holy Spirit through revelation.

The lecture was based on Col. 3:1-4, the points emphasized being: (1.) The present life of a believer in union with the hidden Christ. (2.) The future life of a believer in union with the manifested Christ. (3.) The present duty of the Christian in view

of what he is and is to become in union with Christ.

Rev. Dr. R. C. Wylie conducted the examinations in theology, pastoral theology and distinctive principles. All the discourses and examinations were heartily sustained.

Rev. H. G. Foster read and had recorded his protest against the settlement of a pastor over this congregation, and wished to be relieved of complicity in it.

Rev. J. S. Martin presided in the ordination services. Rev. Dr. McAllister delivered the ordination sermon from 2 Tim. 1:7, taking as his theme "Ministerial Power." His outline touched on: (1.) The supernal origin of this power. (2.) The divine agency for its communication. (3.) The human channel of its communication. (4.) How this power is associated with the other graces. (5.) The duty of stirring up this power to its limit of possible development. Rev. J. S. Martin propounded the queries and Rev. W. M. Glasgow made the ordination prayer. Rev. J. R. Wylie gave the charge to the pastor, basing his remarks on the words, "He was a burning and a shining light." Rev. J. S. Duncan gave the charge to the people, which was humorous, pathetic and wholesome. Thus closed, with the right hand of fellowship, a service which inducted a promising young man into the ministry of the Church and gave to a worthy people a faithful pastor.

#### COM.

The Fifth Annual Convention of the Sabbath Schools of Pittsburg Presbytery was held in the First Reformed Presbyterian Church, Beaver Falls, Friday, 24th February. OLIVE TREES hopes to have a report of this gathering in a future number.

BOSTON, MASS.—A National Reform Convention was held in Boston, Thursday, February 23, of which a report will probably appear in the next issue of OLIVE TREES.

CEDARVILLE, O.—The *Cedarville Record* for Saturday, February 11, 1899, contains the following report of the settlement of J. W. Sanderson:

Tuesday, February 7, was a day of rejoicing in the Covenanter congregation. For over two years they had been without a pastor. Rev. T. C. Sproul, who was so well known and who stood high in the estimation of the community, had been their pastor for quite a number of years. About two years and a half ago he resigned, and is now settled at Fair Grove, Mich. The Covenanter congregation has been supplied with preaching but part of the time since Mr. Sproul left, and largely by students from their Seminary in Allegheny, Pa. Last June they made a call on Mr. Sanderson, then a student in this Seminary. It was only a couple of weeks or so ago that he gave them his decision, and Tuesday was the day set for his induction into his office.

A Commission of Presbytery, consisting of two ministers and two ruling elders, was appointed for this work. The ministers were Revs. Mr. Smith, of Cincinnati, and Mr. Boyd, of Bellefontaine. At the time appointed Mr. Sanderson delivered a sermon and a lecture before a good audience, after which he was examined in theology, Church history, Church government and principles of the Church. Rev. Mr. Boyd then preached the ordination sermon and put to the candidate the usual queries. He was then ordained to the office of the gospel ministry, by prayer and the laying on of the hands of the Presbytery, and installed pastor of the congregation. Words of advice and encouragement were then addressed both to the pastor and people, in which the resident ministers who were present took part. Mr. Sanderson's home has been in Walton, N. Y. He has just completed his course in the Theological Seminary, and is a young man well fitted



for the place he occupies. We are glad to see this vacant pulpit filled, and we are sure the Christian people of Cedarville will give a warm welcome to this young minister.

In the evening a reception was given to the pastor at the residence of Mr. and Mrs. W. R. Sterrett. Although the night was cold, the spacious house was well filled with guests, and the evening was most pleasantly passed amid the joyful feelings of the occasion.

After an hour of social converse Mr. Roy Sterrett took charge of the assembly, when an interesting programme was carried out. After singing the 100th Psalm, Rev. Mr. Ramsey led in prayer. Addresses of welcome to Rev. Mr. Sanderson were given by W. R. Sterrett and Cecil George. Recitations by Mable Ervin and Walter Sterrett, two selections of music by a male quartet. Rev. Mr. Sanderson then made a very feeling address in relation to his taking up his work as a minister of the gospel. The other ministers present, Revs. Morton, Maddox, Ross, Smith, Boyd, Ramsey and McChesney, were called upon for expressions of their feeling, which were given in words both grave and humorous. This part of the programme was brought to a close by the singing of the 133d Psalm.

Then came refreshments for the outer man, which were bountifully furnished to all present. The congregation is to be congratulated on securing such a promising young minister to take charge of their pulpit, and also for the fitting reception extended to him.

LOS ANGELES, CAL.—The National Reform Convention in Los Angeles, which opened on Thursday, the 19th of January, called out an interest beyond the highest expectation of its best friends. The audience, from the beginning, increasing steadily at every session, measuring up into the hundreds, and being composed of intelligent,

thoughtful and devoted people. We are told that this is the first National Reform Convention ever held in California.

The questions discussed, together with the discussions of them, were intensely interesting. The leading pastors of the city took part in the convention.

The elements of Christian citizenship were shown up by Rev. W. W. Logan, pastor of the First U. P. Church, and by an able lawyer, J. H. Blanchard, in a very clear and forceful manner. The loose talk on this subject so often made was brushed aside and a clean-cut analysis made of it, showing citizenship to be something that had to do with the man who is a citizen, and with the nation of which he is the citizen.

Suppose a citizen to be a Christian, and he comes in contact with an unscriptural divorce law, what is he to do with it? Accept it? Take it as the law over him? He cannot do that unless he gives up his Bible and his Christianity. What, then, will he do? He is an enemy to the law, an antagonist to his government, and the only one course then open to him is by every means possible to labor to have that law changed and brought into accord with his Bible and his religion. And so with every other evil feature in the government in which he is a citizen.

The divorce and licensed liquor were treated in the afternoon of Friday, and by master hands. A hopeful feature in this day's reform work is that men and women are growing more and more fearless in dealing with evil. They do not hesitate to strike the lance to the bone where the sore is, and whether it be man, voter, judge, juryman or legislator that the stroke strikes, let him get out of the way or take the blow. Dr. Walker struck straight from the shoulder and Judge W. D. Gould made the fur fly.

The Sabbath question was taken up in

the evening by Rev. Clarence Nilson and Mrs. H. H. George. It was handled to good purpose, making it quite clear that it was the business of the State to make a law to protect it. No one else could do it, and the State was bound to do it.

Dr. White's address upon our duty to the Philippines was of the first order. He claimed that we could not impress them with what we have not got. The first thing to do is to clean up our own civilization, become the Christian nation we ought to be, and then stamp a Christianity upon them.

The convention was a fine success. A committee of seven was appointed to take steps to organize a National Reform Association in this place.

Mrs. H. H. GEORGE, *Secretary*.

The *California Voice* gives the following summary of the resolutions passed by a rising vote of the large audience present:

"No law is good enough that in the least infringes upon or contravenes the law of God or that works an injury to any of our Christian institutions; secularizing the Sabbath and converting it into worldly business is wrong, and contrary to the teachings of the Bible; every possible effort should be put forth for the re-enactment of a Sabbath law in this State; the license of any known and admitted evil is wrong, and especially that of the drink traffic; the divorce laws should be amended and a uniform law should be enacted; the Bible should be acknowledged as the nation's supreme law."

We give the last two resolutions in full:

"*Resolved*, That we approve of the effort to have the Bible acknowledged as the nation's supreme law, and that law is the law of God and His Christ. We approve of the further effort to have God acknowledged in the Constitution of our land as the source of all authority and power, and Jesus Christ as the ruler of nations, and so

conform our nation in fact to that character we so delight to boast over, that we are a Christian nation.

"*Resolved*, Finally, that this convention appoint a committee, which shall be empowered to form a local organization of the National Reform Association."

NEW CASTLE, PA.—God has entered three homes in our congregation within as many weeks and taken from each a member. For three successive Sabbaths we worshiped in the sanctuary solemnized by the thought of a family of the congregation waiting in their home by the still form of a loved one. Indeed, we were almost disposed to query at the last, Who of our number will be summoned and what family bereaved ere another Sabbath? Truly God was saying to us, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." And especially did He seem thus to be speaking to the inhabitants of a certain locality in our city, as these three deaths, with others, occurred in homes all within the same square.

The first of our homes visited by the death angel was that of Mr. and Mrs. James Watt. Their daughter Florence, twenty-two years of age, having fallen a victim to that fell destroyer, consumption, had been for months a severe though patient sufferer, when at length God graciously relieved her by death. Evidently suffering did its perfect work in her, for while she at first feared to die, she expired in triumphant faith, exclaiming, "Lord Jesus, come quickly."

The second home visited was that of Mr. and Mrs. Wm. Sturgeon. And again it was a daughter, but sixteen years of age, that was taken. She had contracted a heavy cold some weeks previous, but was thought to be well-nigh restored to health, when she was suddenly stricken, and for three days lay unconscious, until God removed her. What a comforting thought to

know that this daughter Mary had not waited until she lay upon her deathbed to make her peace with God. While in health and strength and with the full use of her reasoning powers she had chosen that good part which shall never be taken from her.

The third home visited was that of Anderson Hamil, whence the head and father of the family was taken. And while conscious to the last, his death was quite as sudden as that of Miss Sturgeon. His disease was rheumatism, which gave no cause for alarm until a day or two before his demise, when it began seriously to affect his heart, speedily resulting in death. Mr. Hamil was formerly a member of our congregation, of which his family now form a part, but of late years had severed his connection with the Church.

These families all have the sympathy and prayers of the congregation in their bereavement.

Com.

OAKDALE, ILL.—Thursday, December 21, is a day long to be remembered by Oakdale Congregation. As is unusual in midwinter, the day was most favorable for a gathering from all parts of the congregation, both old and young, in their church home, remembering that God had created them social beings capable of receiving and bestowing benefits one upon another.

Words of welcome were given to strangers, and greeting and good cheer to officers of congregation and Sabbath school. Appropriate remarks were made by Rev. Elsey, of Coulterville, and Hamilton Anderson, of the congregation. Rev. J. C. B. French, the pastor, spoke in highest terms of such meetings if carried on in the right spirit, and it was decided to make it an annual feast.

After dismissal a picture of the congregation was taken in front of the church. Then all repaired to the prayer meeting hall, where were two long tables spread with good things. At one of them were seated

the growing hope of the Church, at the other the old people, strangers and children of a larger growth.

The day was crowned with an entertainment by the children of the Sabbath school. The programme consisted of recitations and declamations, interspersed with music, and closed with a cantata entitled "Santa's Dream." Attention was then directed to the beautiful Christmas ladder prepared and loaded with presents for the children, making many little hearts rejoice, and all went home feeling that such days come not too often.

L. M. C.

PHILADELPHIA, PA.—The Ladies' Missionary Society of the Third Reformed Presbyterian Congregation have to report a membership of sixty-eight, an increase of one member during the past year. We have held ten business meetings, and a sociable after our November meeting proved a pleasant recreation.

Our treasury shows receipts and disbursements to be as follows:

RECEIPTS.

To balance on hand Jan. 1, 1898.	\$130 00
" Amount collected from dues..	101 28
" Contribution from honorary members.....	11 00
Total.....	\$125 28

DISBURSEMENTS.

By supplies for Latakia Hospital.	\$10 00
" Foreign Mission (Syria).....	40 00
" Domestic Mission.....	15 00
" Jewish Mission (Philadelphia).	10 00
" Indian Mission.....	10 00
" Chinese Mission (Foreign)...	15 00
" Chinese Mission (Home)....	10 00
" Southern Mission.....	10 00
" Minute book.....	75
" Telgie Ibraheim Fund.....	1 00
Total.....	\$121 75
To balance Jan. 1, 1899.....	3 53



We received a very appreciative letter from Miss Dodds acknowledging receipt of the hospital goods.

We are grateful to our Heavenly Father for enabling us to contribute to the furtherance of Christ's kingdom, and thereby help answer our own prayers that His kingdom come, and His will be done on earth as it is in heaven, and we pray that during the coming year we may all work with renewed energy and zeal in His vineyard.

MRS. R. C. MONTGOMERY, *President.*

MRS. M. BOGGS, *Treasurer.*

ELIZABETH FORSYTH, *Rec. Secretary.*

In a letter from Rev. Moses Greenburg, dated Feb. 6, he writes in regard to the "Mission of the Covenant to Israel": "The work received this year a double portion of God's blessings both spiritually and financially. The children's department is not only well attended by regular pupils, but is growing into a substantial work. They are better acquainted with Christianity than with Judaism. They know more of the precepts and teachings of Christ than of the Rabbis. The word church has greater significance to them than synagogue. The six tables in our night school are filled with attentive and intelligent young men and women. The gospel instructions after the secular instructions are listened to with interest. There are some inquirers for the truth. In our visits Christian literature is gladly accepted and read by the Jewish people of Philadelphia. We are only sorry that we are unable to supply ourselves with a sufficiency of fresh literature."

Speaking of a pool room and club house in the vicinity of his rooms, Mr. Greenburg says: "I never, never saw such vice, such misery, such degradation even in Turkey." The incidents that he relates are not fit to print, but seem to confirm a report in the *Public Ledger* for December 21, that "not only have the missionaries been subjected to personal insult, abuse and annoyance,

but many who would otherwise visit the Mission from a distance, respectable people of American and foreign birth, have been so shamefully insulted and molested that they have become terrified, and will not attend the Mission so long as its next-door neighbors are allowed to exist." Such a state of affairs calls for earnest prayer to the God of Missions.

PITTSBURG, PA.—The Ladies' Missionary Society of the Eighth Street Pittsburg Reformed Presbyterian Church would place on record an expression of their deep sense of bereavement and loss in the death, on October 28, 1898, of Mrs. Matthew Tibby.

Mrs. Tibby, whose maiden name was Nancy McFarland, was born in Ballymoney, Ireland, and was brought up in the communion of the Episcopal Church. While still in her girlhood she came to America, and resided for a short time in Williamsburg, now a part of New York City. She then removed to Pittsburg, where she met her future husband, while she had scarcely passed from girlhood to young womanhood. This was about the year 1850. In 1852 she united with the Reformed Presbyterian Church, worshiping on Leacock street, Allegheny, about two years before her future husband became connected with the congregation. They were married on March 17, 1854.

With her gentle and winning manner and with a refinement and dignity of character that would not tolerate any kind of coarseness or vulgarity, Mrs. Tibby gave an almost ideal sweetness and purity to the home over which she held tender yet potent sway as wife and mother. It would be difficult to find one who might more fittingly have sat for the beautiful portrait drawn in the last chapter of Proverbs: "The heart of her husband safely trusted in her." And now when in their loneliness the sorely bereaved ones recall the memory of one whose worth was above rubies, "her

children arise up and call her blessed ; her husband also, and he praiseth her."

What has been so heavy a loss to husband, children and children's children in the Christian home life has been also a correspondingly heavy loss in the Church which the departed loved so well, and in this society, the meetings of which she so faithfully attended. In her death, so deeply lamented by bereaved survivors, but so peaceful and triumphant for her, the Lord calls to the emulation of her domestic graces, and her faithful and devoted services in the house of God.

One trait of her Christian character peculiarly worthy of imitation was her constant readiness to welcome most cordially all strangers who attended divine service, and to speak to them, as to all others, both old and young, words of heartfelt interest and kindly greeting. If all members of Christian congregations would in the same spirit meet with each other and greet strangers in the house of God, how greatly would their power for good be increased.

To the husband whose declining years will miss, as no tongue can tell, the wise and loving counsel and support that never failed him for nearly half a century of wedded life, and to children and children's children, who have felt so keenly the sundering of the tenderest ties that the closest relationships of this pilgrimage life can know, we extend our heartfelt sympathies, with the expression of the full assurance that she who loved so well the habitation of God's house on earth is now enjoying the glory of the heavenly temple of which the earthly sanctuary is but a shadow and a type.

MRS. D. McALLISTER,

MRS. S. McNAUGHER,

*Committee.*

Elder Robert Glasgow, a member of

Eighth Street Pittsburg Congregation, died January 30, 1899. He was an elder in the Allegheny Congregation under the pastorate of the late Rev. Thos. Sproull, D. D., and was one of the original elders and founders of the Pittsburg Congregation.

Com.

A clipping from the Pittsburg *Commercial Gazette* reports the sudden death of W. K. McAllister, M. D., at Manila, January 7:

"Dr. McAllister was born March 3, 1869. He graduated from the West Penn Medical College in 1892. Immediately afterward he settled in Bakerstown, Pa., where he was recognized as a physician and surgeon of unusual skill. He removed to Allegheny during the winter of 1896-97 and enlisted as a private with the Tenth Pennsylvania Regiment at the breaking out of the war with Spain, going at once into the hospital corps. He volunteered last summer to attend the smallpox patients in the general hospital at Manila, where this dread disease was alarmingly malignant."

Letters to his father, Rev. D. McAllister, D. D., from Chaplain J. L. Hunter and Surgeon J. F. Hart, contain full details in regard to the circumstances of his death, and there is much in their brief story to minister comfort. To our beloved brother and his family we extend heartfelt sympathy in their hour of heavy trial, and pray that they may enjoy the presence and supporting grace of the loving Redeemer and Head of the Church.

We are indebted to Mr. D. Chesnut for an invitation to the annual anniversary exercises of the Chinese Mission connected with the Eighth Street Reformed Presbyterian Church, Monday evening, February 13. Though unable to attend, we wish the Superintendent continued success in his work, and shall be glad to have an occasional report for our readers.

## MONOGRAPHS.

### MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH TO THE LOWER PROVINCES OF CANADA.

WILLIAM SOMMERVILLE, A. M.

The subject of this brief sketch was born in Ballyrone, County Down, Ireland, July 1, 1800. He was the only son of William and Jane Kirk Sommerville. Many stories are told of his childhood that show him to have been, like many other boys, full of mischief. But in all his boyish pranks there was nothing that any one could seriously condemn. They were simply the bubbling up and overflow of a spirit of fun that he could not repress, and that followed him through life. He saw the humorous side of everything. It was this spirit, subdued and sanctified, that gave such a charm to his conversation in after years and secured the lifelong friendship of many who were not always ready to endorse his views on religious and social questions.

William Sommerville was early dedicated to the work of the ministry by his father, a man of singular purity of character and devotion, who had embraced the principles of the Reformed Presbyterian Church from conviction, and believed that his only son could be engaged in no nobler service than preaching them. He commenced his studies in preparation for college under Rev. John Stewart, pastor of the congregation at Rathfriland and prosecuted them under the direction of Rev. David McKee, a man of wide reputation and experience as a classical teacher. In 1820 he graduated with honor from the University of Glasgow, Scotland, and soon afterward went to Paisley, where his theological studies were pursued under the pious and scholarly Dr. Andrew Symington, who kindled in the mind of the young student a love for the

study of sacred literature, and especially of the Bible in the original Hebrew, that influenced his whole ministry. His licensure is thus referred to in his diary:

"At Newton Hamilton, on the 5th day of December, A. D. 1826. Having entered upon the sixth month of my twenty-seventh year, I obtained license from the Southern Reformed Presbytery to preach the gospel of our Saviour, Jesus Christ. Teach me, O my God, the awful responsibility of the office, and to discharge the duties of it with diligence, with zeal, and with love to Thee for Whose glory and the manifestation of Whose mercy a gospel ministry was instituted.

"Enable me, O my God, to feel the power on my own heart of that great mystery of Godliness which I am called to preach to others, to know the value of that Saviour I must recommend, and to maintain at all times a walk and conversation becoming an ambassador of the meek and lowly Jesus. Our whole dependence, O blessed Saviour, is in Thee. Our strength is in Thee. O strengthen me by Thy Spirit dwelling in me, and I beseech Thee to fulfill Thy promise to me which Thou didst condescend to make to the Apostles when authorizing them to go forth and teach all nations, and to observe all things whatsoever Thou didst command them. Precious promise! Lo, I am with you always, even to the end of the world. Amen."

Having offered himself as a missionary to the Maritime Provinces of Canada, he was ordained by the same Presbytery May 31, 1831, immediately after the dispensation of the Lord's Supper at Ballylane. The services were held in the open air in the cemetery connected with the Meeting House, and a large audience, many from distant localities, waited on the impressive



exercises with interest and solemnity. The ordination sermon was founded on the words, "None of these things move me,"

Isaiah 52:7: "How beautiful upon the mountains are the feet of him that bringeth good tidings," etc. That night the young



*Given in the bonds of Christ  
Mr. Sommers*

etc. (Acts 20:24), and, after a prayer and an earnest charge to the candidate, the services were fitly closed with a discourse from

missionary made the following covenant of self-surrender:

"O Thou true and eternal God, who art

our Creator and hast an absolute right to dispose of all Thy works as Thou pleasest, to Thee would we, in the strength of Thy grace, desire to devote the remainder of our days in the service of the gospel of Thy beloved Son, and our only Saviour, Jesus Christ, to whom be glory for ever and ever. Amen. Unto me, who am less than the least of all saints, is this grace given that I should preach the unsearchable riches of Christ. I resolve, therefore, to study Thy word with all diligence and perseverance, that by the assistance of Thy Holy Spirit, accompanying the exercise of those powers which Thou hast bestowed, I may be qualified to teach the way of truth with understanding, to preach the word with all fidelity, according to the measure of fortitude which Thou dost impart, without regard to the fear or favor of man, desirous only of bringing the people amongst whom my ministry may be exercised into subjection to the gospel of Christ, in subserviency to the extension of the Messiah's kingdom and the advancement of Thy declarative glory. Accept, O Lord God, of my unworthy offering, and grant me wisdom, and grace, and strength continually to perform this my vow.—W. S.”

In these extracts from a diary in his own handwriting is revealed the secret of the success that attended his ministry.

Early in July, 1831, Mr. Sommerville left Ireland for his field of labor, carrying with him the good wishes of personal friends and many who witnessed his ordination, and after a voyage of forty days reached St. John, N. B., on the 16th of August. For a while he was associated with Mr. Clarke, who had then been in the Provinces for nearly four years. Their circuit extended from the City of St. John along the Halifax and Cumberland road for upward of 200 miles, and embraced an area of not less than 3,000 square miles. Mr. Sommerville selected Chepodey or Hope-

well, N. B., as the center of his work, visiting during the twelve months or more of his residence there St. John, as well as Southstream and many other localities, where there are now good congregations; but at that time the settlers were almost entirely destitute of ordinances. In 1833 he removed to Lower Horton, N. S.

The story of his settlement in that part of Nova Scotia, as related in his letters to Rev. Thomas Houston, convener of the Mission Directors, is exceedingly interesting. The pastor of the Presbyterian congregation in the adjoining township of Cornwallis, Rev. W. Forsythe, had become quite infirm, and needed assistance. Having expressed his willingness to share the pastorate with any one who “held the essential doctrines and conformed to the practices of the Church of Scotland,” a letter was addressed to Mr. Sommerville, under date of October 30, 1832, asking whether he could co-operate with Mr. Forsythe on those terms, and also whether he was willing to conform to the practice of using Watts' version of the Psalms and Scripture Paraphrases in the worship of God. The writer, Mr. Elihu Woodworth, an elder and one of the most influential men in Horton, took occasion to describe the spiritual destitution of the community and the importance of having some one among them who would be loyal in his ministry to the essential truths of Christianity. The reply was prompt and characteristic of the man. He said “that to the doctrines and practice of the Church of Scotland, as exhibited in her Standards, he was attached by education, conviction and ordination engagements; that with their usage in regard to psalmody he would not rudely interfere, though he could not compromise a religious obligation for the sake of any situation; and that in the event of his removal to Horton he would bring the matter before them, giving them credit for being

willing to choose the better part when it was brought to their notice." The result was an invitation to preach in Horton 'for one year from the May following on every alternate Sabbath, promising £40 currency (\$160), with a free house and garden.' All the correspondence in this matter was laid before the Presbytery of New Brunswick and Nova Scotia at its meeting in Amherst, March 28, 1833, and his determination to accept the invitation was sustained. On

change, if it could be made without disturbing the harmony existing in the congregation. This unanimous consent was subsequently embodied in the following paper, the original of which, signed by ten members and thirty-three adherents, is in my possession, and deserves a place among the treasured records of the Church:

"We whose names are subscribed, members or adherents of the Presbyterian Society of Horton, fully persuaded that there



MR. SOMMERVILLE'S HOME FROM '33 TO '46.

the second Sabbath of May in the same year he commenced a ministry in Horton that ended only with his death.

The way in which he substituted the Scottish version of the Psalms for that of Watts supplies a fine example of Christian tact and prudence. On his first appearance in the pulpit he kindly but firmly stated his own views on the subject. Then going from house to house he talked with the people and secured their consent to the

is no impropriety in the introduction of the Scottish version of the Psalms, it being a literal translation of inspired Scripture, and aware that there are many who conscientiously object to the use of psalms composed by uninspired men, however excellent and pious, and also that with the exception of three or four congregations in this Province none else than the Scottish version of Scripture Psalms is used by the Presbyterians in the British Dominions, we agree,



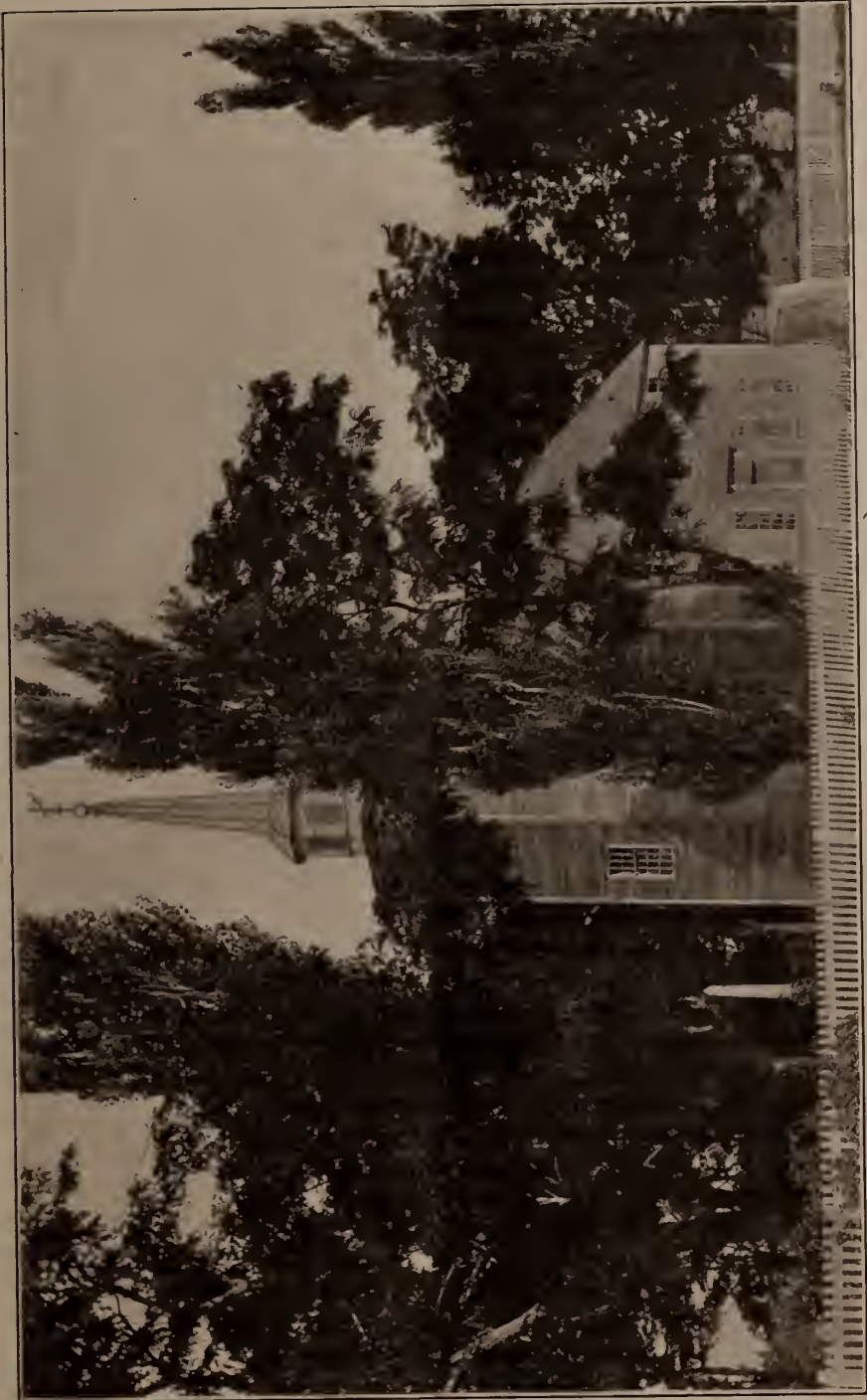
for the relief of such as conscientiously prefer them, and to promote uniformity among the Presbyterians, already too much divided, to the introduction of the literal version of the Psalms, praying that the Head of the Church may afford us His countenance and blessing, as we desire to promote His glory."

The people among whom Mr. Somerville was called to labor were not members of the Reformed Presbyterian Church, and had to be instructed in its distinctive principles. Every one who has read the history of Canada, or even Longfellow's "Evangeline," knows that Lower Horton, now called Grand Prè, was originally a French settlement. When peace was made between France and England by the Treaty of Utrecht in 1713, "Nova Scotia, with its ancient boundaries and the inhabitants of the same, was ceded to Great Britain." The French residents in the Province were allowed to remain and hold their possessions and enjoy religious liberty on condition of becoming British subjects. It is apart from my purpose to repeat the story of their wrongs. Enough to say that in 1755, on the false charge of disloyalty, all the French in Grand Prè and other places on the Basin of Mines were deprived of their property and in the most cruel and treacherous manner driven from the country, at least 1,923 souls being forced to leave "their fertile fields and hundreds of acres of meadow lands, reclaimed from the sea at immense labor, to be occupied by others."

About four years after the expulsion of the French the Governor issued a proclamation inviting emigrants from New England. The value of the lands guaranteed in the proclamation and a promise of religious liberty, secured to all except Roman Catholics by command of the King and an act of the Provincial Assembly, proved a great attraction. Emigrants soon arrived

in large numbers, about 200, chiefly from Connecticut, settling in Grand Prè. In course of time they were joined by friends from the same colony and families from the British Islands, making what Mr. Somerville describes in one of his letters to the Board of Directors as "a professing population under the Presbyterian name vastly predominating, into whose organization the element of Congregationalism largely enters, and by whom all differences are treated as non-essentials."

The first Presbyterian minister of whom there is any record came to Grand Prè in 1770, and continued to labor among the people for about two decades. I do not give his name, an honored one, for, though he is said to have been a man of fine presence and an excellent preacher, he was a slave to strong drink, and at last became so degraded that he was forced to retire from the ministry. From the date of his removal to 1823, a period of nearly forty years, the Presbyterians in that community do not seem to have had regular preaching. Rev. George Gillmore resided there from 1792 to the time of his death in 1810, at the advanced age of ninety years. This good man, as papers in the possession of his descendants show, had a singularly chequered career. Educated in Edinburgh and licensed to preach the gospel, he came to Philadelphia, Pa., in 1761, and was afterwards engaged in pastoral work in Connecticut. But being a Loyalist, he was driven out of Church and home during the Revolutionary War, and sought refuge in the State of New York, where he taught school for a time. He was not safe there, however. A reward was offered for his arrest, dead or alive, and men eager for the money were soon on his track. In his flight he crossed the St. Lawrence on the ice with a son on his back and a daughter in his arms. Near the close of the war he acted as chaplain to the British army in Quebec. The



OLD CHURCH AT GRAND PRÉ, N. S. BUILT 1812.

year 1784 found him in Truro, N. S., he having received a grant of land on Ardice Hill. For six years, beginning with 1786, he preached in Windsor, N. S. Then he crossed the Avon into Horton, where he purchased a valuable tract of land along the river. As I learned last summer from his grandson, Captain Henry Gillmore, of Wolfville, N. S., there is an entry in his diary that he had administered baptism in certain families on Gaspereau Mountain, which would indicate that he may have done other ministerial work, though no record has been kept.

The remains of George Gillmore lie in the burying ground connected with the old Grand Prè Church, a rough stone with a Latin inscription marking the spot. And many of his grandchildren became communicants in the church under the pastorate of Mr. Sommerville.

Deprived of regular preaching for so long a time, the Presbyterian Society naturally dwindled away and many lost interest in the cause. There was, however, some life among them. In 1812 they began the erection of a place of worship, which was completed in 1820, and still stands, a conspicuous landmark and a center of attraction to American tourists, who in recent years have carried away fringe from the old pulpit, and even leaves from the Bible, as souvenirs of their pilgrimage to the land of Evangeline. At the request of the society, a young man, Rev. George Struthers, was sent from Glasgow in 1827, and acted as stated supply for four years and a half, when he accepted a situation in British Guiana. His immediate successor was William Sommerville, who entered the field as an avowed representative of the Reformed Presbyterian Church.

On March 18, 1834, just ten months after he had accepted an invitation to preach to them for a year, the congregation made out a formal call to the pastoral office. This

call, when presented by the Presbytery of New Brunswick and Nova Scotia, was accepted, and the solemn relationship then formed was only severed by his death. In 1835 the Lord's Supper was administered to a little company of twenty-five men and women, who had been led under his instruction to embrace the principles of a Covenanted Reformation. His preaching was very popular, and some came long distances to wait on his ministry. One of my earliest recollections is seeing men in church and at the manse who were accustomed, when the tide suited, to row three miles across the river Sabbath morning from Kempt, where there was no Presbyterian service, and walk from the landing to attend public worship, and frequently Mr. Sommerville returned with them in the boat to preach on that shore in the afternoon. Thus was his influence as a religious teacher extended far beyond the place where he was stationed.

With Grand Prè as a base of operations, Mr. Sommerville reached out in every direction, traveling over rough roads, through sparsely settled districts and into destitute localities on the mountains, in search of souls and preaching everywhere the gospel of the Kingdom. As early as the summer of 1833 he received a petition from a society of Irish Covenanters on Stronach Mountain. Wilmot, describing their "solitary condition, having no one to break the bread of life among them," and "earnestly soliciting him as a minister of the gospel of Christ to share with them his labors in dispensing gospel ordinances." Among the ten names attached to this paper is that of Wm. Semple, whose widow is still living at the advanced age of ninety-five years, and a member greatly beloved of the congregation at Glenwood, Minn. In compliance with this request, and urged by Mr. John Allen, who went all the way to Grand Prè to see him, Mr. Sommerville



undertook the fatiguing journey, through the woods on horseback, of more than fifty miles. The result of his visit was the establishing of a mission station in Wilmot, which was ultimately organized into a congregation, with a neat place of worship at Malvern Square.

On the way to Wilmot, Mr. Sommerville broke the journey at West Cornwallis, where he received a cordial welcome. In

among us this season, and that the Rev. W. Sommerville be requested to administer it in this meeting house." In harmony with this action, the following application, signed by fifteen men and eighteen women, was put into Mr. Sommerville's hand in the month of August:

"We whose names are hereunto annexed, residing in the western part of the township, and professing to adhere to the West-



PULPIT IN GRAND PRÈ CHURCH.

1835 a society formed there asked for a portion of his time. At first he visited them, as he did the station in Wilmot, only once in seven weeks, but afterward more frequently. In 1842-3 a house of worship was erected, and on the 1st day of July, 1844, representatives of the Society met and took the following action: "Resolved, that it is our earnest desire that the ordinance of the Lord's Supper be dispensed

minster Confession of Faith, as held forth by the Reformed Presbyterian Church, most earnestly desiring to enjoy the sealing ordinances of God's House, do most sincerely make this our request that the Rev. W. Sommerville will favor us with a visit as early as possible, with convenience, for the purpose of administering to us the Lord's Supper in the Reformed Presbyterian Meeting House in this place."

In order to ascertain how far the subscribers were prepared to adopt the Testimony of the Reformed Presbyterian Church, Mr. Sommerville called a meeting, and with Rev. A. M. Stavely, of St. John, N. B., and Mr. Elihu Woodworth, ruling elder in the congregation at Grand Prè, constituted a Session. He then "explained the Terms of Communion at length, endeavoring to show their Scriptural character and practical bearing, referring to the Declaration and Testimony of the Churches in Scotland and Ireland in illustration of certain points peculiar to the Reformed Presbyterian Church, and called upon the subscribers by name to state whether they recognized the Scriptural character of the principles of faith and practice embodied in the Terms." When they had one after another declared their adhesion to them, the moderator, with the approval of the Court, gave the right hand of fellowship to nineteen persons. Eleven others, who were present, had already been received into the fellowship of the Church, and had attended sealing ordinances at Grand Prè. November 1st, Mr. Sommerville met with the societies in Wilmot and others who might desire to unite with the brethren in Cornwallis in their communion services. Twelve gave their adherence to the Terms and received the right hand of fellowship. At the same time the United Societies elected as Ruling Elder David Cruikshank, who had been ordained to that office in the Secession Church in Scotland, to which he formerly belonged, and by which he was certified on leaving for Nova Scotia. Previous to the administration of the Sacrament fifteen more names were added to the Cornwallis communicant roll.

On the second Sabbath of November fifty-two sat down at the Table of the Lord, thirty-five from the two societies of W. Cornwallis, three from Aylesford, eleven from the Southern and Handly Mountain

Societies in Wilmot, one from Billtown and two from Grand Prè: twenty-two men and thirty women. The action sermon was based on the words, "God is the Lord which hath showed us light; bind the sacrifice with cords, even unto the horns of the altar." (Ps. 118:27.)

On the 25th of December the congregation met for the election of elders; on the 16th of May, 1845, the officers chosen were ordained and installed, and on the 26th of the same month the first Session of "the Reformed Presbyterian Congregation of W. Cornwallis met and was constituted with prayer."

The foregoing facts are taken from a manuscript account of the organization of this congregation, in which Mr. Sommerville, with characteristic accuracy and attention to details, has given the name of every member, with date of admission, and a list of those who brought certificates, with the denomination to which each one belonged, the name of the pastor and the date of dismission. The paper also contains the subjects of all the sermons preached on the occasion. It is a document worthy of preservation as marking an epoch in the history of the Reformed Presbyterian Church in America.

Over this wide territory Mr. Sommerville itinerated summer and winter, preaching the gospel, instructing the young, visiting the sick for sixteen years without any permanent assistance. Rev. A. M. Stavely, on his arrival in 1841, became pastor of the congregation in St. John, N. B., thus relieving him of the burden of correspondence with the society in that city, and he often crossed the Bay of Funday for communion seasons. Those were feast days, times of real refreshing. Rev. J. R. Lawson, a few months after his arrival in 1845, was settled at Southstream, now Barnesville, N. B. It was not till Rev. R. Stewart arrived in 1849, and consented to take

charge of the work in Wilmot, that there was any relief from the toil and fatigue of constant travel. And yet these hardships were gladly endured for the sake of the Name.

In 1846 Mr. Sommerville removed from Grand Prè to Woodside, making Cornwallis the center of operations. It was there that his wife, Sarah Barry Dickey, to whom he was married in 1832, passed away, after a short illness, February, 1853. In her removal he lost a companion congenial in tastes and in full sympathy with his grand devotion to the cause of the Lord. He was subsequently married to Mrs. Jane Caldwell Woodworth, a woman of rare prudence, indefatigably tender and faithful during the weakness and suffering that marked the closing months of his life, and still beloved and honored.

A man of splendid physique, vigorous intellectual power and strong convictions, nothing could turn him aside from the work to which he had consecrated his energies. To pastoral work he had to add school teaching to support his family, and he taught not less than twenty years. Efforts were made to persuade him to become a candidate for the Presidency of Dalhousie College, Halifax, N. S. "Your literary taste and talents," wrote one of the governors, "and the high reputation you enjoy for classical and mathematical attainment would give you the situation without a contest." The promised salary of £225 or more would have placed him in independent circumstances and afforded his family many advantages, "inducements," as a friend wrote, "that you can appreciate." But he declined the tempting offer. Among his papers are many letters from eminent ministers in the United States urging him to leave his work in Nova Scotia, and all these letters were written at a time when he was reaching out for brotherly counsel and sympathy. In a lengthy com-

munication dated March 16, 1839, Rev. Wm. L. Roberts wrote: . . . "I am exceedingly desirous of having you amongst us. We need you. . . . Our number is small and we are far scattered, and we are utterly unable even to sprinkle, to say nothing of watering, the desolate fields of our heritage. . . . Your situation is isolated, and in the event of a war, which is among the probabilities, your communication with us will be cut off. You are remote from the mother country. Your usefulness will be circumscribed. . . . I conclude it to be your duty to come over, and bring as many with you as will come. We have room enough for them all." About the same time Dr. Jas. R. Willson, who had begun as early as the summer of 1836 to point out how much more comfortably situated he would be in the United States than in Nova Scotia, wrote many letters on the subject, filled with expressions of good will. In one is this brief paragraph: "I have consulted with my Brother Roney, and we, with all other brethren as far as I know, think you would be more useful at present in the United States than in any British Province. I do invite you to be with us in Coldenham, if possible, before the frosts of winter obstruct making pilgrimage on the waters." Another letter mentions several vacancies in Vermont, which is described as "about the shape and extent of Palestine. and in its whole aspect comparable to the Hill country of Judea," that "only need skillful cultivation with the dews of heaven from above" to secure large results. It also speaks of a vacant congregation "on the east of the Northern Canal, and within two miles of that great thoroughfare of travel and trade from Montreal to New York." "Were there nothing," he wrote, "more important than one of these vacancies as a pastoral charge for you, it would be, it seems to me, preferable to your present location. But I still



think the Professorship in Biblical Literature and a congregation beyond the Walkill possible and eligible. . . . We hope to see you among us before winter." But he withstood their appeals, and the Lord blessed His servant and rewarded his fidelity. He was able to close a statement of preparation for the second communion in W. Cornwallis (May, 1845) with these words: "The Lord has done great things for us. Let His name be blessed for ever more. Amen."

Perhaps nothing contributed more to Mr. Sommerville's success, in the way of means and instrumentality, than his resistless logic. When at college one of the professors said to him: "William, you never open your mouth, even in prayer, but you begin to reason." This natural gift, carefully cultivated, made him a master in the art of reasoning. Fine specimens of dialectic acumen may be found in his "Exclusive Use of the Psalms of David in Worship," "Dissertations on the Nature and Administration of the Ordinance of Baptism," and "Rule of Faith," a lecture delivered before the Protestant Alliance at Halifax, N. S. Not unfrequently, when other denominations felt the need of some one to defend the truth against false teachers who had crept in among them, Mr. Sommerville would be invited to act as their champion. On these occasions he could not always resist the temptation to make them feel that they were not fully loyal to the truth themselves. Once at the close of an address in which he had demolished the strongholds of the enemy, he quietly remarked, looking at the baffled forces before him: "You remind me of woodpeckers; they never attack a sound tree." The remark was a two-edged sword. He always laid great stress on the early implanting of truth in the mind as a safeguard against error.

I cannot tell how many were led under

his ministry to espouse the principles of the Reformed Presbyterian Church. But they were not a few. His great desire, however, was not so much to add members to his own congregation as to leaven the community with the truth. In this he was eminently successful. As a preacher and an educationist his influence is felt to-day not only in the county where he lived, but throughout Nova Scotia and in other Provinces of Canada. Many in all professions will cheerfully testify that their intelligent acquaintance with the truth and their very position in society are the direct or indirect results of his teaching.

On Saturday morning, the 28th of September, 1878, at Somerset, N. S., the end came, and after fifty-three years in the gospel ministry, forty seven of them as a pioneer missionary, this faithful servant of Christ, like a tired child, quietly closed his eyes and passed within the gate.

#### OUR DEBT TO OUR YOUTH.\*

Some of you may remember the dedication of her child made by Saint Elizabeth of Hungary in Kingsley's "Saint's Tragedy," as she brings him to baptism:

"What Thou hast given me, Lord, here I tender,  
Life of my own life, the fruit of my love;  
Take him, but leave him me, till I shall render  
Count of the precious charge, kneeling  
above."

What a grand thought! Our children must be regarded as dedicated ones, holy to the Lord, consecrated to Him, and our conscious, deliberate, constant aim for them must be fixed on the eternal within the veil, on the treasure that fadeth not away. Oh, that the idea were firmly established in the hearts of all parents that our children are really not ours, but His; His to train, His to keep, His to leave us, His to take back to Himself, the true, the

\* Spoken at a popular meeting connected with Synod of Reformed Presbyterian Church at Walton, N. Y., June 3, 1898.

Heavenly Father! How keenly sensitive we would become of our personal responsibility to God for our children, of our duties to them!

But I am not to speak to-night on our debt to our youth "as parents," if I rightly understand the subject assigned to me; I am to speak to you on our debt to our youth "as ministers and elders of the Reformed Presbyterian Church." The Church of Christ spreads its wings over the whole body of the faithful, but in the softest and tenderest manner broods the young. A great trust is committed to the Church; every child is ever attended with the pleasing commission, "Bear a part in guarding him into the way of right, duty, and eternal felicity." None will, therefore, deny that it is the duty of every individual member of the Church to do something, and all he or she can do to discharge the debt that rests upon the whole Church, but certainly a greater responsibility rests upon the officers of the Church, whom I see before me to-night.

You can pay your debt to the youth of the Reformed Presbyterian Church:

*I. By instructing the young.* The tendency of the age is, I think, too much in the direction of letting things take their course, and trusting in self-development and calling it a trust in Providence. Definite, deliberate, religious training is thought too little of, partly from indolence and indifference, partly from a sort of fatalism, and partly also, I think, from mistaken views of the permanence of natural character and the inheritance of features and instincts which are treated as if they must not be interfered with. Children, I believe, may be made almost anything of, if you begin early, work patiently, train wisely, and pray earnestly. Now, as a rule, Covenanters are faithful to their duty to instruct their children in the scriptures, to "bring them up in the nurture and admo-

dition of the Lord." The "Shorter Catechism" is taught, I believe, in almost every Covenanter home, and the "Larger Catechism" and the "Confession of Faith" in many homes, so that sound theological ideas are instilled into the minds of Covenanter boys and girls. Still the ministers and elders must add to this "instruction in the home" the public instruction in the church. Young Christians should derive knowledge from the public services of God's house, and they must, therefore, attend the services as regularly as possible. Teach the youth at home, from the pulpit and at all other occasions, that the preaching service is the most important of all. It is right and profitable to attend the Sabbath school, it is good and helpful to go to the young people's prayer meeting; but if our youth can go to but one service, the preaching service is the place for them. Let the sermons always contain some food for the young!

The Sabbath school has already been spoken of by another speaker, so that I need not say much about it and its great opportunities for religious instruction. Teach less sacred geography and history, less about the ancient customs and manners, and force home the truths of personal religion! The Lutheran and Episcopal Churches have special (confirmation) classes where the minister gives instruction in Christian life and doctrine. Is there any reason why we should not have the pastor's young people's class to instruct our youth with the definite aim of church membership in view? Gather your young people into such classes, my brethren, and instruct them in the Scriptures, in the glorious history and in the grand principles of the Covenanter Church. In other words, create denominational enthusiasm. "Denominational enthusiasm is akin to family zeal." It is nothing else but love to one's denomination, the persuasion that

the holdings of the denomination come near to divine declaration. Mark well, I do not claim absolute perfection for our beloved Church, nor infallibility, but I claim that we are nearer to the teaching of our Lord than any other denomination. The conviction of the truth of this claim caused me to become a member of the Reformed Presbyterian Church, and, I say it not boastingly, but humbly thankful for God's help, it strengthens me against the temptations of interdenominational fellowship, of which we hear so much at the present time. "The evil influence of attending services where hymns of human composition are used!" I personally have never felt it, because, while the sounds of the hymns and the tones of the organ reach my ears, my heart is filled with pity for those poor Christians whose eyes are blinded to the whole truth as we have it. Create denominational enthusiasm in the hearts of our youth, and there will be no danger in interdenominational fellowship!

*II. Organize the young and give them opportunity for development.* There should be a young people's prayer meeting in every congregation, under the full supervision of the session. If you make this a meeting, not chiefly for instruction, but for communion with Christ and for the strengthening of Christian graces by expression, it will become a link between the Sabbath school and the Church, and will be a source of good. Let the pastor and elders attend the meeting as regularly as possible! It is the experience of the past that to stay away altogether is better than occasional attendance. And, my friends, do not try to dictate to the young people, but give practical instruction! Make short remarks, and let their burden be the invitation to accept Christ *now*.

When we have young people's prayer meetings in every congregation let us organize "Presbyterial Young People's

Societies" as far as possible, yea even, were it possible, a Synodical Society. Yet let us not organize these for the purpose of selfish seclusion from other denominations, but that in large meetings of our own youth we may kindle the fire of denominational enthusiasm, so that we may be able to bear testimony to our distinctive principles with enlarged strength in the great interdenominational gatherings!

*III. Deal justly with the youth.* There are to be discovered in the Christian these two paramount virtues—holiness and love. In the officer of the church, holiness, through natural temperament, through circumstances, through temptations of the devil, might be excited to a degree of severity, impatient of the common follies, frailties, and infirmities of youth. In such a case the heart of the young, turning with abhorrence from religion clothed in the garb of severity, will readily open to the fascinations of the world. On the other hand, love may be perverted to licentious indulgence, so that elders and ministers, themselves grounded in the faith of Christ, permit the irregularities of the youth to abound and suffer them to go on unchecked in the course of evil, like Eli of old, until the frailties and vices of youth, hardened into the crimes of age, leave no hope of mercy behind. If you are too severe or too indulgent with the youth of the Church they will soon seek their pleasures as far away from you as possible and will be lost to the Church. Treat them, therefore, as reasonable beings, not as irresponsible children!

Encourage the young in every way possible! Do not try to keep them in seclusion; it is impossible, and will cause a great loss to the Church! Do not let all your teaching be negative—"Don't do this; don't do that." Develop the young on the positive side and give them sound and pure and healthy tastes! There should be



no scolding, no hint of blame, unless there is sure ground to go upon. For, if the young are stung with a sense of injustice, they are apt to think that they may as well do the things with which they are credited!

And lastly, let your hearts glow with love to the youth of the Church and with affectionate gratitude to God for the pleasing and solemn commission He gave to the ministers and elders—the commission to guide the youth into the way of right, of duty, and of eternal happiness.

LOUIS MEYER.

*Glenwood, Minn.*

### SYSTEMATIC BENEFICENCE.

#### SCRIPTURE LESSON.

How hardly shall they that have riches enter into the Kingdom of God!—Mark 10 : 23.

How hardly! Thanks be for the adverb “hardly.” It is loaded with a double value. It warns against a dreadful danger, and it sheds a gracious light upon a perilous path. How hardly! Not altogether impossible, but exceedingly difficult! The camel *can* go through the needle’s eye (the side gate for passengers on foot), but it must have all the burdens removed, get down on its knees, push with all its might, and endure a *hard* squeeze. Possible, but by no means easy.

How thankful are we that in heaven shall be found princely Caleb, and Barzillai, and Barnabas, and Nicodemus, and Joseph, and a multitude of others who were intrusted with earth’s wealth, and with active mind, large heart, and heroic will, nobly guided the industries of the world! Their riches could not shut them out of the Kingdom of God, for in God, not in gold, was their trust.

Wealth in itself can exclude none from heaven. It is a gift, a trust, a power, to be used for God and with great results for good. The danger arises, not directly

from itself, but indirectly from its effects upon the mind. The possession of riches rapidly breeds thought. How shall they be handled? How increased? How secured? How enjoyed? The mind becomes absorbed. It has little room for God or aught else. Religion dies from want of place and breath; it is choked to death, like the good seed with the luxuriant thorns.

The Lord does not admonish men against acquiring riches. It is as much the duty of those who have been gifted with business qualities to be wealthy as it is the duty of him who has good digestion to be healthy. Let each use the powers God has given, and increase in the possessions that come therefrom. The world needs the strong men that can get riches aright, and use them aright. The Church needs them, the Missions need them. They are very necessary on this little planet. And God has wealth to give them. The silver and the gold are His. The great branches of industry also are His. Manufacturing, commerce, transportation, agriculture; these are His industries for the supply of the people. He therefore needs the mighty ones of earth to employ His capital in His work. And we do not know any reason why He is unwilling to distribute the capital largely among His own people, except it be that He finds not grace and conscience strong enough to bear the responsibility; accordingly He distributes the wealth where there is neither conscience nor grace to be lost.

There is no admonition against getting rich. But the rich are warned against the prevalent and terrible effect of riches upon the mind. Let them be ever on their watch against that baneful, fateful “trust.” No trust so injurious, so much to be dreaded as the “trust” in riches. It robs God of His glory, and despoils both rich and poor. Let wealth be used with a

conscience toward God and the soul will be healthy and vigorous, abounding in grace and good works. Let wealth become the means of dealing with God as really as with man, and it will stimulate faith to powerful action, giving it a luxuriant growth. Is not this what God wants? Faith in Him? But, alas that He must keep so many of His people poor and afflicted that they may feel their need of Him, and place their confidence, not on means, but on God.

That wealth may become a means of grace—and it may as truly as poverty—it must be used as God has appointed. The law of the tithe cannot be suspended with safety. The tithe is a strong bond binding God and man together, keeping God ever in mind, and lifting faith off the income to Him who gives it. The tithe does more for the man who cheerfully gives it, than for the cause to which it is given. The tithe is a perpetual lesson on the duty of trusting in the Lord for the safe keeping of what we have, and the incoming of all we shall ever receive. The tithe: it may be neglected by the poor without great risk to the soul; but it cannot be disregarded by the rich without jeopardizing every interest they possess. The tithe: it illuminates business with the glorious presence of God, who is thereby accorded His rightful interest and place in business; the nine-tenths become transparent, the light of the other world shining through and shedding a glory upon this world. But without tithing, the soul will find greatest difficulty in keeping itself from imprisonment behind the thick, gloomy walls of sordid care and unsanctified possessions; yea, may feel itself, with a growing horror, being built into the walls alive, like those miserable persons of the mediæval ages, whose skeletons are sometimes found in the walls of old monasteries.

J. C. McFEETERS.

#### A CASE OF EMBEZZLEMENT.

What is needed, writes Dr. Josiah Strong, is not simply increased giving, an enlarged estimate of the "Lord's share," but a radically different conception of our relation to our possessions. Most Christian men need to discover that they are not proprietors apportioning their own, but simply trustees or managers of God's property. . . . If we cannot lay claim to our own selves, how much less to that which we find in our hands. . . . We are under exactly the same obligations to make the best use of our money that we are to make a good use of it; and to make any use of it other than the best is a maladministration of trust. Here, then, is the principle always applicable, that of our entire possessions, every dollar, every cent is to be employed in the way that will best honor God. All the money which will yield a larger return of usefulness in the world, of greater good to the Kingdom, by being spent on ourselves or families than by being applied otherwise, is used for the glory of God, and is better spent than it would have been if given to missions. And whatever money spent on self that would have yielded larger returns of usefulness if applied otherwise, is misapplied; and if it has been done intelligently it is a case of embezzlement.

#### ENERGY DIRECTED.

There is no danger so great for a man or a boy as idleness. If mothers and fathers would save their boys, they should give them something to do. Buy an axe and a saw, and let them chop up that wood, no matter how large the bank account. Let them keep the weeds from the garden and the tall grass from the lawn, the dirt from their own clothes and the dust from their own shoes. Don't do everything for them. It pays to teach the boys to work—not so much for what they can do, as for what it does for them. If more boys could

have a piece of ground, a shop, a place of some kind where they could work off their superfluous energy, we should hear less of truant and reform schools. In the matter of reading, too, if you do not wish the boys to read worthless books and trashy novels, you must put into their hands good, well-written books, and these not of the dull type, which will discourage a young mind. —*Exchange.*

### GOD CLAIMS ME.

When the late Earl Cairns was a little boy he heard three words which made a memorable impression on him: "God claims you." Then came the question, "What am I going to do with the claim?" He answered, "I will own it and give myself to God." He went home and told his mother: "God claims me." At school and college his motto was, "God claims me." As member of Parliament and ultimately as Lord Chancellor, it was still, "God claims me." When he was appointed Lord Chancellor he was teacher of a large Bible class, and his minister, thinking now he would have no time to devote to that purpose, said to him: "I suppose you will now require to give up your class?" "No," was the reply, "I will not; God claims me."—*Review of Missions.*

### CHURCH REGISTER FOR 1898.

#### ACCESSIONS TO THE MINISTRY.

*By Uniting with Church:* William Minter Hunter, Ph. D., D. D., from the Presbyterian Church, March 1. Fergus Slater, from the Methodist Episcopal Church, May 1.

*By Ordination:* Louis Meyer over Lake Reno, Minn., January 25; William McLeod George over Brooklyn, N. Y., February 1; Calvin McLeod Smith over Cedar Lake, Mich., April 14; William Thomas Knox Thompson over St. John and Barnesville, N. B., May 26; Elza Allen

Crooks over Old Bethel, Ill., August 10. Total, 7.

#### DECREASE IN MINISTRY.

James Kennedy, D. D., died at St. John, N. B., January 26, aged eighty years; John Brown McIsaac withdrew to U. P. Church, April 28; Albert Melville Thompson, licentiate, ordained as pastor in Ireland, Aug. 16; Isa El Haurani, licentiate, died at Marjayoun, Sidon, September 23, aged seventy; George Benagh, D. D., installed as pastor in Ireland, November 22; Walter McCarroll, licentiate, sailed for Ireland as a missionary to Australia, December 17. Total, 6.

#### PASTORS RELEASED.

J. B. McIsaac from Brookland and Manchester, Pa., April 28; James Patton from Evans, Col., October 14. Total, 2.

#### ORGANIZATIONS.

Syrian Commission, September 27.

#### DISORGANIZATIONS.

Conococheague Congregation, Pa., by death of an elder, January 21; Youngstown Congregation, O., by removal of an elder, June 20; Staunton Congregation, Ill., by death of an elder, December 3. Total, 3.

#### LICENTIATES.

Calvin Augustine Dodds, James Stewart McGaw, Robert James George McKnight, McLeod Milligan Pearce and John Cargill Slater, by Pittsburg Presbytery, April 12; Walter McCarroll, by Lakes Presbytery, April 14; John Henderson Pritchard and William John Sanderson, by New York Presbytery, April 19; George Wesley Francis Benn, by Philadelphia Presbytery, May 1; Samuel James Johnson and Arthur Argyle Samson, by Iowa Presbytery, May 4. Total, 11.

#### SUMMARY.

Ministers, 119; licentiates, 25; students of theology, 6; congregations, 113; vacancies, 24; elders, 451; deacons, 326; members, 9,990; S. S. attendance, 11,665; Y. P. S. attendance, 2,705; total contributions, \$162,950; average per communicant, \$16.31. \* \* \*



## EDITORIAL NOTES.

—The Board of Foreign Missions has not yet secured a Medical Missionary for the field in China. The applicant must be under thirty years of age, in good health, with some measure of experience in his profession, and possessed of a missionary spirit. (See "Call for Laborers" in *OLIVE TREES* for 1898, p. 253.) A lot has been purchased at Tack Hing, and as soon as suitable houses can be erected, the missionaries, Revs. A. I. Robb and Elmer McBurney, will remove with their families to that center of operations. It is desirable to have a physician on the ground at that time.

All applications should be presented in writing, giving name in full and age, with certificate of Church membership and letters of recommendation, to R. M. Somerville, Cor. Sec'y.

—A few days ago Mr. Clifford Wray, treasurer of the Y. P. S. C. E. connected with Second New York Congregation, handed us \$60, their annual contribution for the support of a bed in Latakia Hospital.

—One Wednesday evening last month, at the close of the prayer meeting, there was handed to the pastor of Second New York, an envelope addressed to *OLIVE TREES*, which contained \$750, to be placed to the credit of "1 Chron. 29: 14," towards the liquidation of the Foreign Mission debt. Alongside of this offering we place another of \$28.05, for the same purpose, from "The Lord's Tenth," Oathe, Kansas. The name is withheld, but we know the money comes from one who, though poor in this world's goods, is rich in faith, and is governed by an abounding desire for the spread of the gospel and the establishment of Christ's kingdom. A few offerings of this kind would lift the burden.

—Near the close of January, *OLIVE TREES* received from Mrs Mary J. Dunn, of Quinter, Kansas, a letter covering five dollars, to be divided equally among the following Missions: Foreign, Mission to China, Chinese Home, Southern and Jewish.

—In preparing the brief sketch of the life and labors of William Sommerville, A. M., that appears in this number of *OLIVE TREES*, we have merely selected from a mass of material that would fill a large volume, enough to show the condition of the community where he was called to labor, the circumstances that developed his character and natural gifts, and the secret of his grand success. The temptation to write an article full of incidents that would vividly recall to the minds of many yet living in Nova Scotia, scenes of tenderness and devotion in his ministry, has been denied, that those who know him only by reputation may learn how much Reformed Presbyterianism in America owes to his self-sacrificing labors. A man who would not for any form of personal gain compromise a conviction, nor "agree to differ" for the sake of securing an outward union among Christians, he was careful to cultivate friendly relations with brethren in Christ of every name. Among his papers are humorous letters from the genial and witty John Sprott, of Musquedoboit, graver communications bearing on the state of religion and education in the Province from the McCulloughs, and earnest requests for assistance at Communion seasons from the beloved Murdoch of Windsor, ministers of the Presbyterian Church; graceful acknowledgments of brotherly help from the gifted Luthern and other ministers in the Methodist and Baptist Communions;

while in copies of his own reports to the Mission Directors he can speak in the highest terms of John Storrs, rector of the Episcopal Church, as a man distinguished "for personal piety, diligence, and sound views of the doctrines of grace"—all going to prove, if success is proof, that enforced isolation is not necessary to a faithful, impressive and influential testimony for the Lord Jesus Christ.

—In writing the story of Dr. Alexander Clarke's life, published in the January number of OLIVE TREES, his daughter found it difficult to secure facts of general interest for want of access to Sessional Records and other official papers. The other day, in looking over some old manuscripts, we came across a report to Presbytery from his pen, which confirms what Mrs. Baird says in reference to the privations and hardships of pioneer missionary work in Canada, and at the same time shows that faithful service always has its encouragements and rewards. It is dated March 28, 1833, and says, among other things: "I have been in the provinces of Nova Scotia and New Brunswick five years, seven months and five days. During that time I have traveled by land and water about 18,000 miles. The expenses attending these travels, and the support of my family, at the most moderate valuation of articles, amounted to £921, while the receipts did not exceed £500. \* \* \* In the country parts of the two provinces I have found only seven persons who had formerly been in the Communion of the Reformed Presbyterian Church. \* \* \* Belonging to the Presbyterian name there is in my circuit at present 556 persons. \* \* \* I have much pleasure in stating that the simplicity of the people's manners, combined with their Christian hospitality, striving, as it were, to rival each other in deeds of charity, endears them to laborers in the vineyard of the Lord."

—Attention is called to the following notice in regard to Minutes of Synod:

May the Clerk be pardoned for again calling attention to the Minutes '98. The number of copies sent out thus far, and up to this date, is smaller than for corresponding period '96 and '97. Greater New York has taken less than thirty copies. All Pittsburgh, Allegheny, East End, and Wilkinsburgh, less than forty copies. A number of the large congregations have taken but few; several of the largest, less than five.

Ministers, sending in orders, frequently say that their people have already received reports of Synod through Church publications, and daily reports during "Synod week," and have but little further interest in the Minutes. There is some force in the reason assigned. However, there is much in the Minutes which the papers have not published, and of great value to those who wish to keep in close touch with the Church and her work. The Minutes are 30 cents, postpaid, and had by addressing F. M. Foster, 341 W. 29th St., New York.

—The following contributions have been received since last report from the young women of the Church, towards the salary of their missionary:

Mrs. T. G. Graham (deceased).....	\$5 20
Miss Maud Graham do .....	3 65
In Memory of Rev. J. H. Wylie.....	5 20
Miss Sudie A. Sterrett.....	3 65
Miss A. Rachel Wylie.....	3 65
Miss Lizzie Sterrett.....	3 65
Olathe, Kan.	
Mrs. J. B. Williamson.....	3 65
Camden, Me.	
Miss Martha Monroe.....	5 20
Boston, Mass.	

For the sixth year's salary of Pastors' Missionary we have received the following offerings:

Rev. W. W. Carithers.....	\$25 00
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Rev. P. H. Wylie .....	\$5 00
Rev. Henry Fasson.....	20 00
Rev. G. M. Robb .....	10 00
Rev. J. C. Taylor.....	10 00
Rev. W. J. Coleman.....	20 00
Rev. D. McKee (deceased) .....	15 00

Some contributions have also been sent us for the sixth year's salary of Elders' Missionary :

Mr. S. Carmichael.....	\$3 65
Brooklyn, N. Y.	
Mr. John Robison.....	4 50
Dresden, O.	
Mr. T. Moore.....	3 65
Mr. T. G. Graham .....	5 20
Olathe, Kan.	

—A letter from Rev. R. J. Dodds, of Mersina, dated January 31st, came in after OLIVE TREES was made up. It brings the cheering intelligence that Mrs. Dodds is much better and able to go about the house once more. Arrangements had been made for the dispensation of the Lord's Supper at Mersina and Tarsus, at which Dr. Martin, of Antioch, was expected to assist. Mr. Dodds says: "Having saved up the Church collections till there were several pounds in the box, Dr. Metheny thought it would be well to contribute to some of the schemes of the Church in order to bring fairly before the people that there are others in need of help as well as they, and try to awaken their interest in the work of the Lord in other places." The brethren readily agreed to send about \$4.40 to each of the following causes: Mission to China, Mission in Oakland, Freedmen's Mission, Indian Mission, and the two Jewish Missions.

—OLIVE TREES is indebted to Rev. R. C. Allen, A. B., Grove City, Pa., for *Fundamental Principles in Civil Government*. This little treatise, with its clear statements of present truth, is worthy of a wide circulation. Men of means cannot render better service, at little cost, to the

cause of Christian citizenship, than by aiding the author to put it where it will do good. The price is only 10 cents a copy, or a dollar for twelve copies, while five dollars will put it into the hands of one hundred people.

—The Fleming H. Revell Co., New York, Chicago, Toronto, have laid on our table *Christian Science Examined*, by Henry Varley. Price, 15 cents; and *The Transformation of Hawaii*, by Belle M. Brain, author of *Fuel for Missionary Fires*. Price, \$1.00.

The former volume is a vigorous tract, written to expose the errors that Mrs. Mary Baker Eddy proclaims under the name of Christian Science, and thus save some unstable souls from making shipwreck of faith and a good conscience. The author well says: "It is a remarkable comment upon the vaunted intelligence of the last decade of the nineteenth century that such a weak and puerile volume should be regarded as of equal, if not of higher authority, to the followers of Christian Science than the Scriptures themselves." By all means send 15 cents to the Publishers and buy this masterly exposure of what Paul foretold more than eighteen centuries ago, and ridiculed as "profane and vain babblings and oppositions of science, falsely so called."

The latter volume is a simple record of what the gospel has done for the Hawaiian Islands within this century. The story is told in a very attractive style, and is full of valuable information. In her preface, or "Foreword," the author says: "This little book, which is by no means an exhaustive history of Missions in the islands, but simply a short record of fifty years' successful work, is sent out in the hope that the busy young people of our day will turn aside for a few hours to learn how a race of degraded savages became an intelligent, God-fearing nation."



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